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Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

MARCH 20 to APRIL 19

Healing: The same Spirit that performed miracles of healing through Jesus is here restoring me to harmony and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The Spirit that transformed substance for Jesus is now transforming it for me, and I am prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

THE SPIRIT THAT QUICKENS

CHARLES FILLMORE

IN RELIGIOUS CIRCLES the invisible force and animating intelligence of man and the universe is named God or Spirit.

Among physical scientists this same Spirit is called gravity, attraction, repulsion, and a thousand and one outer names to describe the force that swings the suns and planets in their orbits and molds the grains of sand to build the mighty mountains.

Why one class of men recognize this animating principle as intelligent and the other as blind nature has not been clearly explained.

The scientific group assume that because the religious group have not included mathematical precision in their discoveries of intelligence in creation they are therefore devoid of scientific knowledge and should be denied representation in the field of exact revelation in cosmic evolution.

It is true that the religious group first taught that the earth was flat and burned alive those who announced that it was round, showing that they were not scientifically safe guides in their revelations. But history also shows that the mind of man evolves in the attainment of knowledge and should therefore be studied as a thing of simple beginnings, unfolding as it recognizes its innate ideas and uses them in the boldness of faith to forge forward in the attainment of unity with the principle of all knowledge.

When the religious group has enlarged its mind capacity to the comprehension of Spirit as the animating principle within all substance, a unity will be established between Spirit and its real substance—which unity already exists.

Before the mind of man expands to a point where he beholds himself and the universe as fundamentally spiritual, he is a duality instead of a unity. When Jesus reached this spiritual unity He proclaimed: "I and the Father are one"; also, "He that hath seen me hath seen the Father."

The scientists assume that Jesus did not understand the scientific laws that they have discovered, yet He demonstrated that He understood the increase of substance, which they announce will follow the release of atomic energy as a constructive agent in our economic world.

Just here the scientists are going to meet with a proposition in atomic energy that will tax their ingenuity, and that is the effect on the human body of the atomic force. When atomic energy supersedes that of all others the voltage of all things will be stepped up thousands, maybe millions of times. This

will include the human body and all nature. Everything will be quickened by the released energy and stronger containers will be required to conduct and control it.

Very heavy concrete walls are now built to withstand the pressure of these newly discovered forces and the bodies of those handling them have to be protected in various ways. These forces are invisible and extremely subtle in their action. When they are universally released into our cosmic ether and everything charged with radiant dynamite, will our bodies stand the pressure?

In answer to this question metaphysicians see that all nature will be raised to a higher life expression, including the human body. The coarser forms will be disintegrated and disappear. Physically man is part of nature and when its standard of life is raised man will be compelled consciously to cooperate. Jesus taught that the son of man, must be lifted up. He also taught that His advent and the projection of His life force into the race consciousness was part of the great evolution or regeneration that He instituted. "I, if I be lifted up from the earth, will draw all men unto myself" was His answer to this question.

The scientific world will of course ridicule the assertion, but the fact is and will be eventually admitted that Jesus split the atom mentally and released its life into our race's consciousness. "I came that they may have life, and may have *it* abundantly" was an announcement of scientific truth that will eventually be recognized as preceding the modern physicist's split atom.

It has taken two thousand years for the superlife projected by Jesus to find action in human consciousness as a practical reality, and it may now take those who have received this life in consciousness a long time to demonstrate its continuity in their bodies and prove what Jesus promised: "If a man keep my word, he shall never see death."

That God created all things by the power of His word is plainly stated in the Bible, also that the man Jesus Christ was, and is, the product of that word and inherits its creative capacity; also that He has the power to quicken other beings like Himself and impart to them power to become sons of God.

Here in the evolution of man is presented an issue that has not been considered by the scientific world. That world has sought valiantly to discover the source of life, but it has not dared to assume that man could adjust his mind to the realm of ideas and make a body that would endure forever. That is the teaching of Christianity and the time is ripe for its practical demonstration.

That the demonstration of eternal life in the physical organism will be demonstrated by physical science is hopeless, because its savants will seek its accomplishment through physical means, which will never succeed. As science has sought vainly in matter for the source of life so it will not be able to continue physical life beyond the material limits.

Life is spiritual and has its sources in Spirit. The present avenues through which life is manifested are temporary and must be refined before they will be able to retain and direct the tremendous energies associated with eternal life.

Science describes the almost indescribable forces latent in the atom and how they will transform everything when released into our world, but it says nothing about the effect those atomic energies will have upon our bodies. Science will attempt by their means to heal and strengthen the body but will only succeed in disintegrating it.

Life is Spirit and spiritual things are spiritually handled; therefore there must be a great revival by man of the power of Spirit. It is the mind that Spirit must first lift up and through the mind the body will be set free from its bondage and its electronic power marshaled to the work of creating a new body, a new heaven and a new earth.

Those who have received the mental quickening of Christ must see to it that their bodies have a corresponding refinement. The body must also be braced to receive the Spirit life that follows the enlarged idea. Declarations of the strength and power manifest in the body should be frequent, and the body should be expected to respond. Man has more than the seven ages depicted by Shakespeare; they are legion, and they are all formed by the mind and can by the mind be transformed. They are the result of generations of assent to appearances and of affirmations of reality of bodily weaknesses that were transitory and could have been dismissed quickly if taken in the bud.

The belief in old age and the effect of advancing years on the body are the most persistent and deeply entrenched states of mind to be overcome. Even doctors, those who minister to man physically, admit that they can find no good cause for man's physical

decline with years, and they concede the truth of the slogan "A man is just as old as he thinks he is!"

Both John and Jesus used the same slogan at the inception of their reform movement, which was "Repent ye!" which means, "Change your mind!" Change your mind! All religions are based upon states of mind, Christianity being no exception. Jesus threw bomb after bomb at the popular religions of His day. He revolutionized the Mosaic law and set up new standards of thought in every department of life. Every generation since His advent has witnessed the blowing up of some old religious tradition and the institution of a new and more practical one.

Unity's cardinal teaching that the body is the Garden of Eden, the home of the soul, the seat of the kingdom of heaven, the present and future home of man, that the union of God and man is taking place right here on earth right now, and that we are all angels by birth—these are a few of the many spiritual and mental atom bombs that Unity is exploding in this generation. And there are more to follow.

"The kingdom of God is within you."

Leaves seem light and useless, and idle and wavering and changeable—they even dance; yet God has made them part of the oak. In so doing, he has given us a lesson, not to deny the stout-heartedness within because we see the lightsomeness without.—LEIGH HUNT

The Prodigal Comes Home

HERBERT J. HUNT

THE BIBLE has often been referred to as the great textbook of life, and it is that. But what many people fail to realize is that it contains the answers to all the problems of life. No matter how difficult the problem may be, its solution is contained there. Of course everything does not always appear on the surface, that is one of the peculiarities of the Bible; and there are many reasons for this. But at the same time it can be said, and the facts will fully substantiate this statement, that all the problems of life, whether they be individual or collective are here dealt with and their solution clearly indicated to those who have eyes to see and hearts that understand.

For example, take the story of the prodigal son. Here we have a seemingly simple story telling of a young man who leaves home to find his happiness in the world without. However after some difficult experiences his whole outlook upon life changes, and his thoughts turn homeward again. At first he hesitates to admit that he has made a mistake; but upon doing so he is gladly received by his ever-loving father, and he finds his place again in the paternal home.

Of course even on the surface of things we can see that there is far more here than a mere story. We recognize here a picture of life, our life, the going out from God and the painful struggle to find the

way back. The prodigal represents that state of consciousness in which we suppose that our good is to be found in the outer, the sense world, the world of mortal consciousness; we suppose that our good comes only from the possession of things and the pleasures of the senses. In many cases it is only after long and painful struggle and after passing through many difficult experiences that we learn that the only reality is spiritual. Materiality is but a passing phase, and only spirituality endures. We could have learned this lesson in the Father's house, but so many of us choose the hard way; and it is only through experience of the "husks" and the "swine" that we learn that God and good are one and the same. Perhaps the better title for the story would be "The Parable of the Ever-Loving Father," for the constancy of the Father's love is of more importance than the wanderings of the prodigal. To know God as unchanging, ever-enduring good is of far greater value than any lesson in the geography of the "far country" of sense consciousness.

But notice how this selfsame story answers many of the great questions of life.

There are many people who look out upon the world as it appears today, with its contention, bitterness, warfare, suffering, and death; they see the discord and the strife, wrecked lives and broken hearts, and they find themselves asking, Why doesn't God interfere? If there be a God, and if God is a God of love, why does He not assert Himself? Why allow this world and all that is in it to go down to wreck and ruin? Why not put a stop to all this man's inhumanity to man?

These are tremendous and heart-searching questions. But suppose we turn to our story, and see if we can find the answer there.

One of the first things we notice is that this story forms one of a group of three stories, all closely connected. In this same chapter of Luke we have the story of the lost sheep, the story of the lost piece of silver, and the story of the prodigal son. This is no mere accidental grouping or coincidence. All three stories have their point of similarity; in each instance something was lost. The difference lies in the method used to find what was lost. In the first story the shepherd had to go out after the sheep; in the second the woman had to sweep and search diligently through the house. But in the case of the lost son no one went out in search of him; he had to come "to himself."

Why this difference? The answer is simple. The shepherd had to go out after the sheep simply because it was a sheep! for sheep rarely have any sort of homing instinct. It had wandered away and got lost. Somebody had to bring it back. In the second case the woman had to search diligently because someone had been careless, and that was the only way to recover the lost coin. It would stay lost forever unless someone searched for it! But the son was a spiritual entity—no matter how he had misbehaved himself—and he still possessed the right of self-determination; and only by the exercise of his own free will could he really come home. Perhaps the father might have compelled him to come home, using physical force; but he would still have been a prodigal at heart. It was only when he was prepared

to exercise his own free will that a true home-coming was possible.

What does this mean to us, and how does it answer our questions?

God in creating man gave him free will, otherwise man would not have been made in the image and likeness of God. This free will means the right and the power of initiative. There is no other creature in all the world that possesses this power. It belongs to man alone. The universal law ever holds that "whatsoever a man soweth, that shall he also reap"; but it is given to man to decide just what he will sow. The law holds; but the kind of seed sown is man's free choice. Nor does God propose to interfere with this free choice; otherwise man would become a mere automaton. In other words, man is free to go out from his good (God), and there is no compulsion for him to return until he so decides.

Now on the surface of things this seems like a hard teaching, and there are many people who make a hard teaching out of it. There are those who say to us: "God knows nothing of your troubles. The eyes of God are too pure to behold iniquity. You have got yourself into this trouble through your error thinking, and now you must get yourself out by right thinking!" But we do not subscribe to such teaching. While we recognize the working of law, yet we also recognize that there are laws and laws! "Whatsoever a man soweth, that shall he also reap" is the law of cause and effect. But there is a higher law than this. The Bible tells us that "the wages of sin is death"; but that selfsame Bible goes on to say that "the free gift of God is eternal life." We are further informed

that "where sin abounded, grace did abound more exceedingly." In other words, there may be a law of karma, but there is also a gospel of grace; and if we will we can choose the gospel!

Note that the son in the story said, "I will arise and go to my father," and in the moment that he did so the father also arose to meet him! "Draw nigh to God, and he will draw nigh to you." We might think of this in terms of reciprocal action. God does not interfere with the freedom of our will. If we choose to go out from our good, then we go out; but the moment we take the first step in the Godward direction, at that moment we find that God comes forth to meet us. In other words, as long as we continue to believe in sickness, inharmony, lack, limitation, death, these things will continue to appear in our world. But when we turn rightabout, change our mind, repent, and claim health, happiness, supply, life, then we shall find that these things are ours indeed. While we will to live in the far country of famine, husks, and swine we must abide there; but the moment we turn our face toward the Father's house the Father Himself comes forth to meet us. We ask why God does not interfere. The fact is the initiative lies with us. But we can use this initiative either to go out or to turn homeward; we can either abide in the world of sense consciousness, with all its miseries, or we can claim our inheritance in spiritual consciousness, with its life, love, peace, joy, and plenty forevermore!

Leaving all error thought of sense consciousness and turning homeward, I find my highest good in the Father's house.

But there are some who will say: I have turned to Truth, I do make affirmations, and all that sort of thing, but yet I fail to demonstrate. Why is this? Here am I, seeking health, harmony, supply—or perhaps I am seeking something that will change my stonyhearted grief into joy. I recall that old, old promise:

"If I ask Him to receive me,
Will He say me nay?
Not till earth and not till heaven
Pass away!"

Yet my prayers are not answered. I do not find the health or whatever it is I am seeking. Why is this?

Once again let us look at our story:

We read how the son in talking over the matter with himself decided upon a certain course of action. He prepared a little speech, decided just what he would say to his father: "Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son: make me as one of thy hired servants." But what did actually happen? Read the story. The son did not deliver the prepared speech; at least not exactly as he had prepared it. He omitted something. This is what he actually said, as recorded in the parable: "Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son." Not a word this time about becoming a "hired servant!" Apparently something had taken place in the son's consciousness on the way home. When he said, "I will arise!" he had actually risen in consciousness—out of the "servant" consciousness into the consciousness of "sonship!"

The important thing to note is this: We can re-

ceive only according to our capacity to receive. It is not so much what we wish or even what we ask; but it is our consciousness that determines what we receive. If the prodigal had continued in the "servant" consciousness he could not have received back his "sonship"; but dropping the servant consciousness, he was open and receptive to the blessings of sonship. Someone says: "Ah, but we should always be very humble!" Quite right! But there is a true humility and there is also a false humility. Listen to what Scripture says:

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Just what do we mean by this "servant consciousness"?

There are two things included here. There are many people coming into Truth who, while realizing that many blessings are there awaiting them, still feel that they must pay the penalty for past error thinking and living. Once again this is a case of "whatsoever a man soweth." This is the law. Paul tells us that "the law was our schoolmaster *to bring us* unto Christ"; and John writes, "For the law was given by Moses, *but* grace and truth came by Jesus Christ." Let us then claim that which God stands so ready to give us?

I am no longer under law but under grace; and through that grace abounding I receive the blessings of health, happiness, and all good that God has prepared for me.

And the "servant consciousness" also includes the failure to recognize that outer things are merely symbols. The true riches are within. The father said,

"Bring forth quickly the best robe, and put it on him!" The robe here represents wholeness, "the robe of righteousness." But what we must recognize is that true wholeness has its beginning within, not without. There must be wholeness of mind, before there can be wholeness of manifestation. It is not the clothes a man wears but "as he thinketh in his heart" that makes him what he is. And the father said, "Put a ring on his hand." The ring represents authority. But once again authority does not come from the outer but from the inner consciousness. Scripture says, "As many as received him, to them gave he the right to become children of God, *even* to them that believe on his name." It was not a mere ring on his finger but rather an inner consciousness of divine sonship that enabled the Master to say, "All authority hath been given unto me in heaven and on earth." Once again, the father said, "Put . . . shoes on his feet." Here is a symbol of understanding; and that is what we all need, is it not? But we do not get understanding through working with the forces in the outer. Understanding is of the heart, the inner consciousness. Solomon, that wise king of old, prayed, "Give thy servant . . . an understanding heart"; and because he prayed this prayer many other things were added unto him. Suppose we pray the same prayer—not a prayer for intellectual attainment or anything in the outer but a prayer for true spiritual understanding, so that we may ever know that God abides in the midst of us as our health, happiness, and all good!

And then one other thought:

There are many who will recognize the value of the lessons thus far, the importance of the right use

of free will, and the necessity of bringing to God the receptive consciousness; but they do find themselves troubled in their relations with others. What ought we to do when others seek to make life uncomfortable for us—and it does sometimes appear that there are people whose great delight it is to take the joy out of life for others! Most probably Shakespeare was referring to this type when he said:

> "Who steals my purse steals trash . . .
> But he that filches from me my good name
> Robs me of that which not enriches him,
> And makes me poor indeed."

What ought we to do about such people?

Read the story once again. The prodigal seemed to be happily established in his father's home once more, when the elder brother came along and spoiled everything! We can still hear the echo of his taunting words: "This thy son." But how was the situation handled? Did the prodigal have to go out and justify himself or fight out his case all over again? No! The father took care of everything!

And the heavenly Father will take care of every situation in our life and affairs if only we will let Him. We often quote the phrase "Let go, and let God"; but in actual practice we all too often "hang on, and hamper God"! Suppose people do tell lies about us a la the "elder brother"? Suppose they do try to injure us or our work? Or suppose something we have built up with great care is threatened, or the situation seems altogether beyond our capacity to handle? Why not let the Father handle it, just as He handled the situation in the parable?

"Father, in Thy hands and keeping
Now I place all my affairs,
Every little situation,
All my tasks and cares."

Having thus placed all things "lovingly in the hands of the Father," let us know that all is well!

Thus we read again this old, old story of the prodigal's home-coming; and we find that it is not only answers our heart questions but it finally leads us home to God!

Your Younger Brother

Did he slip and fall,
Or was his progress hid behind a hill before he reached the top?
Condemn him not because he has not reached the heights.
(The green fruit needs but sun to make it ripe.
Do not mistake the green grape for the bad.)
Condemn him not, but help to guide his way by kindly word and noble deed.
He passes through the valley on his way toward the peak.
Call out to him with friendly word and guide him to the goal.
A rope thrown out will bring him to the top safely more than a stone rolled down upon his path.

—*Lowell Fillmore*

Streamlined Living

RECEIVE THE PROMISE: EXPECT GOD TO HELP YOU

KATHRYN SANDERS RIEDER

NO MATTER HOW wonderful the promise may be that is extended to us it is of little value until we accept it. If we had looked forward to being invited to a party and then did not accept the invitation, we should think ourselves ridiculously foolish. We should not think of sitting at home sadly wishing we were at the party but should accept promptly and gladly. How many of us perform the powerfully significant act of accepting the promises held out in our life? Often we are slow to benefit because we fail in the simple act of receiving.

Do we receive the promise of the presence of God? Jesus seemed to sense the loneliness that would come over men. He told them of the Comforter who would be with them. "Lo, I am with you always, even unto the end of the world." This was one of the great assurances.

There was to be an inward consciousness that we do not strive alone, that we do not face our perplexities alone, but that we have a helper who strengthens us and enables us to do better than before.

This promise has come to mean more than bread to men and women in the distant places of the earth. It has come to their aid in great danger. They have returned to tell those at home of the power of the promise accepted.

The Bible is a book of promises, but the parable of the seed illustrates the truth that the promise must be accepted. "The sower soweth the word," Jesus said. Then He told of the various receptions given it. On some people it makes no impression, others are like stony ground, resisting it coldly, while still others open their heart to receive it with warm gladness. Unless we can receive the Bible promises with gladness they never quicken us to new life.

Promise has been defined as a "ground for hope, expectation, or assurance, often specifically of eventual success." If we receive these promises that come into our life they cast a magic shadow of the good before the good itself arrives. We are conscious of the benefit as already present, a promise of good to come. We have accepted the good offered and await its arrival with gladness.

It seems strange that we should need to remember so obvious an essential. We should think that a needy son who failed to claim his inheritance was queer. How many spiritual heirs have not yet received the promises offered them as children of God.

A businessman needed the promised peace of God. He started attending church services because he had been told his burdens would be lighter and his problems more readily solvable. He sat in church thinking of the crisis in his life. He found himself thinking of the great onmoving spirit of good at work in the world, of God and what access to His power might mean. He kept his eyes from roving over the congregation. He tried to receive the promised peace by thinking of the lines "Be still, and know that I am God."

As he accepted the promise he found his muscles relaxing, worldly distractions slipping away. His mind seemed clearer. The pastor talked on the theme that worldly success or the making of money was not the primary thing in life. The businessman saw for the first time that he had dedicated his whole life to this. He saw that financial gain was not so all-desirable as he had supposed. He saw that he had been interested in serving the public only if it increased his profits. He had never sought knowledge of Truth for itself. He had never sought to advance in Truth in order to help other men. As he sat there in the congregation he got a picture of himself, but one he did not like. But he did learn what to do about it. He saw that he could make his life a success in a way that would bring him peace instead of turmoil.

Receiving the promise is important in our national life as well. In the struggle that has engaged our country lies fertile possibilities. Soldiers, sailors, men in government and workers at home have won the victory to insure safety, liberty, and democracy with the rights of man protected. Yet unless we receive the promise victory holds we may lose some of its richest fruits.

Often receiving the promised benefit depends on our doing something that we can. Channing Pollock tells of a residential neighborhood that wanted improvements to make it modern and beautiful. They thought landscaping and a new street would make the surroundings ideal. But the amount of money needed was large, and the plan was dropped.

One man in the section decided that he could at

least plant some shrubbery on his own lot and take good care of it. His neighbor observed this and decided to put in a hedge of his own. Another decided to plant some shade trees. The people across the street watched and decided they would add flowers and trees. In time the whole neighborhood was at work on the same idea.

Then one day officials driving through the neighborhood remarked about the beautifully kept places. They said to each other that there ought to be a paved street through such an attractive section. The street was paved, and thus was the project completed, all because one man did his own small bit toward reaching the goal.

A woman found this her solution when upon moving into a cherished new home she found a problem awaiting her. To her dismay she noticed that her next-door neighbor had the habit of sitting on the front porch of his tidy home barefoot. Her friends laughed amusedly when they told her nothing could be done about it. Many would have been unable to do anything but not this resourceful woman.

She gave it a great deal of thought. Then whenever people came to call, and especially if they were dressed in their best, she would lead them over and introduce them with all ceremony to the barefooted man. At first he seemed a little confused and the guests a little mystified, but the woman persevered. It was only a little while until the man put on his shoes for good and sat on his front porch looking fit to receive his unexpected visitors.

Many persons fail because they do not really ex-

pect God to help them. A little elderly woman, having heard about faith moving mountains, prayed one night that the particularly ugly mountain outside her bedroom window be moved. In the morning she jerked up the shade, glared at the great ugly mountain and said: "Hunh! I thought so!"

Too many times we are like her. We need to eject doubt. Some tell us that the doubters have made the world progress; but was it doubt—was it not actually an enthusiastic belief that things might be infinitely better than they were?

It is when we expect God to help us that we learn to turn from selfish ambition to solid achievement. The small personal desire to be praised is lost. We come to the keen sense of wishing to achieve as we look to God for help and guidance. His goodness poured through small, selfish ambition makes us work for the larger and more unselfish end. It transforms our task to feel the sense of assistance that comes to aid us.

We see many lives that illustrate the power that comes when God is welcomed as an ever-present help. Recently a biography of George Washington Carver added another chapter to this inspiring testimony. His close dependence on God was fully acknowledged as the means of achieving miracles that seemed native to the man. From youth he struggled against bitter odds to finish his education. He worked and prayed later to overcome opposition. His living work makes all Americans proud to claim him as one of them.

The saintly musician Bach expected God's help in all that he undertook. From childhood he had

followed this practice. When adult years brought him to a serious choice as regards his career he expected God to guide him. His sons wanted to study in Leipzig, and for Bach this meant moving there and taking a position inferior to the one he held. It was a serious thing to consider because of the large family he had to care for.

But with his usual sweetness of spirit Bach willingly took the lesser position in order that his sons might benefit.

"And so," he wrote, "in the name of the Most High, I ventured and came to Leipzig."

It was here that Bach developed his greatest skill as an organist and as a composer of sacred music. He did not venture in vain. Later when he became blind he went on composing, dictating his music to a son-in-law. "The spirit also helpeth us" was still the saintly Bach's watchword.

We need to know trust as a child does. One little girl longed for a new violin. The one she owned had an indifferent tone, and she knew that if she was ever to play beautiful music she must have an instrument with a finer voice. Her father laughingly promised her a fine violin when she learned to play well.

The child accepted her earthly father's promise seriously. She worked faithfully, and three years later came to claim the promise. The father had forgotten all about it, but he was touched when he saw how it had motivated her musical studies. He made good the promise, as she so confidently expected.

Children also have the implicit faith that God will help them. One parent told of an incident that

was a reminder to him. These children were very much worried when their pony wandered away. They sent out inquiries without success. Next morning as the family sat at a late breakfast the mother happened to glance out the front window. There behind a farm buggy passing along the road was tied the pony. The children ran out. The farmer stopped and explained that the pony had kept following his horses, getting in their way. He had tried to find out where the pony belonged, and not being successful, he had tied it at the back of the buggy, intending to take it home. He lived in another section of the county and seldom came this way.

As they were discussing it afterward the mother said: "Wasn't it strange that I glanced up just when I did? Otherwise the pony would have gone past and we should never have seen it again."

"Why, no, I don't think so," said one of the children. "Don't you remember I prayed about it last night? I was expecting to find him."

Expecting God to help us is a part of faith without which, we are told, "it is impossible to be well-pleasing *unto him*." We have seen many get what they expected, though to the eyes of men it seemed impossible. Yet the course of a whole life changes when it becomes centered on expecting God's help. Psychologists tell us that people change their whole life by the things they center on. The Bible said it long ago: "As he [man] thinketh within himself, so is he." And it is as true now as then.

Much of the streamlining of our life may be accomplished by the simple act of clinging to this expectation of God's help throughout life. When

life is centered in such wisdom the false drops away, superficial judgments no longer rule, and freedom from old bondage arrives.

We right our course and move upward gladly when we begin to receive the promises so richly given. When we expect God's help we lift our dulled eyes to fair new goals. Our heart fills with a new consciousness of hope and life as we gratefully accept God's help in attaining them.

EDITOR'S NOTE—This is the second of six articles by Kathryn Sanders Rieder. The third will appear in April UNITY.

AS IS THY FAITH

Courtney Cottam

"As is thy faith, so be it unto thee"
Still rings across the years from Galilee.
It is the promise and it is the plan
Given by Christ to mark the way for man.

God gives to man the measure of his soul,
And he alone through faith can reach his goal.
Man builds the altars for his spirit's need;
His offering's the fruiting of his seed.

Faith is an anthem singing in the heart;
It is the real self, not a thing apart.
It is the power that can set us free;
"As is thy faith, so be it unto thee."

An Eye for an Eye

ROBERT W. CASWELL

OUT IN THE MINING regions of the West veteran prospectors laugh at the greenhorn who mistakes iron pyrites for gold ore. This valueless substance looks so much like gold ore that inexperienced people cannot tell the difference. Many an inexperienced person has been deceived by this spurious counterfeit, and so it is with the gold of Truth.

Now we may be wise to many things that surround us, but we have not been wise as regards the law of life. We have accepted the iron pyrites of worldly values in place of the riches of spiritual gold.

The Golden Rule "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" has been changed for a rule of fool's gold by many to read: "Do unto others as they do unto you." In making this change they have thrown away the true gold that would bring them freedom from the problems that beset them and have chosen instead a worthless bauble of no value.

In the world we have adopted the philosophy advanced by Moses of "an eye for an eye" in its most material sense, and applying it in this way, we have brought pain, inharmony, and suffering upon ourselves. Such a philosophy will never bring peace, security, and happiness into the life of any individual who embraces it and becomes a part of it. This philosophy of returning an equal amount of evil for the

amount that is given us is bad enough, as it just doubles the evil that is done in the world, but most of us in our individual interpretation go far beyond this in application and adopt the policy "If you slap my face, I'll break your neck."

Now peace can never be established in the world on such a basis as this, nor can it even be established on the basis of returning for any evil an even amount of evil. It may seem to convey a certain idea of justice, but it does not produce the fruit of peace. The result in such a case is invariably the same discord, inharmony, and fears that have beset man for the thousands of years he has followed this theory.

What then is wrong with Moses' philosophy? Was Moses wrong in giving this precept to the world? Had this great leader failed to cleanse himself of hatred and the spirit of revenge that the average man is subject to? Was he a man who while greatly advanced in some ways was still subject to human error? The world has been too quick in answering yes to these questions. Because men have not understood the true import of his words, they have thought that some of his teachings were not in accord with Truth. However when we delve into their true meaning we find that this is not so.

In reality this "eye-for-an-eye" statement has exactly the same meaning as the law that was advanced by Jesus: "Give, and it shall be given unto you . . . For with what measure ye mete it shall be measured to you again." Moses' statement is just a different way of saying the same thing. It was stated by Paul also when he said, "Whatsoever a man soweth, that shall he also reap." Moses was showing us that this is a

definite law that works for good as well as evil. He was trying to point out to these people the great truths that he had comprehended.

Moses was a leader who saw tremendous vistas of Truth thousands of years ahead of his time. He was one with his God in a way that enabled God to flow through him to work miracles that are not done at the present time. He saw that God is a God of law and justice, but how could he convey this truth to these primitive people?

Moses probably knew that he would be misunderstood; nevertheless He laid down the law in the hope that sometime in the future someone would come along who would see within the form the inner meaning, and who would be able to pierce through the shell of formality to the Truth.

However for more than a thousand years after Moses no one came along to do that. Then came Jesus Christ, who did see and read within the law of Moses the truth that "with what measure ye mete it shall be measured to you again." Jesus emphasized this point over and over. He also saw more in the words of Moses, so He said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also."

Jesus was trying to correct in the mind of man the mistake that men had read into the words of Moses, but Jesus too was thousands of years ahead of the race, and so His words also were misinterpreted and taken simply to mean that man was to submit to whatever beset him. Jesus was telling us not to re-

turn evil for evil. He said, "Give, and it shall be given unto you." Therefore no matter what anyone does to you give him good only. Do this that your future may bring back to you the same good that you have given instead of a crop of evils that you do not want. The human tendency is to repay in kind, but this philosophy is fool's gold; it is a philosophy that is valueless and that does nothing but hurt you.

Recognizing this, Jesus said, "Love your enemies, and pray for them that persecute you." If you give evil you will receive evil. If you give good, you will receive good in return in some form. This does not mean just passive submission; Jesus was speaking of a positive action whereby a person gives forth what he desires to receive in return.

If man received a gift of evil, he was not just to refrain from duplicating it by repayment in kind, but he was to return good in exchange. Jesus showed us that, correctly understood, this was the law of Moses and He told us how to apply the law. He says to use it this way and receive good. For many centuries we saw only the outer meaning of the words of these two great spiritual leaders, but at last the world is beginning to awaken to the inner depths of meaning in words.

In the ancient Hebrew language of the Bible, the word translated "eye" has a very peculiar meaning at first glance. It means "a fountain." It seems almost incomprehensible at first, but as we dwell on it we see that it is a very understandable interpretation; for is not your eye a "fountain" out of which you may dip meanings? Any idea that you will hold long enough in your conscious thought will become vivid

and real whether it be true or false. If you look steadfastly at anything, belief comes to you and you begin acting in accordance with your belief in the outer world, and thus you bring into the manifest the results that outpicture it. Your vision is thus a fountain out of which has come forth the world in which you live. In the past our vision, our "eye," has been fixed on evil more than on good. It has formed our present experience, and in order to transform our future we must trade our "eye" of the past for a new "eye," a new outlook.

In Psalms 52:3 the Psalmist says to the unrighteous man: "Thou lovest evil more than good. . . . Thou lovest all devouring words." This is still true, for you will find that this, for the greater part, is what comprises our headline news of today. What is called the news of the world is an account of the acts of brutality and hatred of men and women, of their mistakes. The newspapers print this type of news because the public demands it. If the public demanded only good news and would pay for it, the newspapers would print it.

Only too often when we look at another our vision is upon their faults and shortcomings. The "eye" of man has been set on evil. Man must trade this evil-seeing eye for another kind of eye if he would find the way to heaven. In Isaiah 45:22 we are told: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." The word God and the word good are from the same root and are synonymous. Look unto "good," and if you do this your vision will be a fountain out of which your good will flow forth into your world.

Jesus said, "If therefore thine eye be single, thy whole body shall be full of light." If we will choose to look at that which is good, if we will trade our old vision for a new one, we shall find that the law operates in our favor. As we do this, we shall find that out of this constant thought about the good on which our attention is fixed a belief in the omnipotence of good is born. With the birth of this belief or faith we act in accord with it, and as we do this we bring that good forth into our world.

There is still another eye-for-an-eye transaction however that we must conclude if we are to regain Eden. This is the exchange of the personal "I" that you use when you speak of yourself—and all that you mean when you use it—for that other "I," the "I AM" of God, the "I AM THAT I AM." To enter into the kingdom of heaven, the little personal "I" with all of its weaknesses, selfishness, pet peeves, and prejudices must be cast aside. It must be plucked out and cast away and you must get the new "I" that reveals the perfection of God, the great I AM. Paul says: "Put off the old man with his doings, and . . . put on the new man, that is being renewed unto knowledge after the image of him that created him."

Those who are willing to give an "eye for an eye" in this way—a little "I" for a great "I"—sacrificing the lower vision for the higher and the human personality for the divine individuality—they shall walk consciously with their God and in this companionship shall be at peace.

Mine eyes are ever toward Jehovah.—PSALMS

Let There Be Appreciation

VAN SCOTEN

ALL THROUGH the Bible we find woven the thread of appreciation. Those who practiced it were prospered while those who lacked appreciation invariably met with trouble and reverses. As we read in the Gospels the story of Jesus' life we instinctively feel shining through it this glow of appreciation which Jesus showed with reference to His heavenly Father and to those around Him.

An outstanding example of Jesus' attitude is given, where in the 26th chapter of Matthew He expresses appreciation of the act of the woman who poured the precious ointment upon His head. When His disciples showed indignation at the alleged waste Jesus said, "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

Appreciation must be practiced by every child of God. We can never expect to hold anything in life unless we appreciate and value it. Why? Because everything we have or ever will have is from God. God is both the giver and the gift. Everything from the smallest wild flower that grows to the largest mountain out yonder, from the clothes we wear to the food we eat, is from God and must be appreciated.

Appreciation opens the way for finer and better things to come to us. Too few of God's children take

the time to appreciate God and His wonders. We take it all for granted and never stop to show our appreciation of the beauty, wonder, and magnitude of His creation. A person that is appreciative is receptive to the good. All good commences to flow in and to increase in amount for such a person. He is an open channel. Nothing can keep his good from him, because he shows appreciation of "all things both great and small" and knows that God is the giver.

When we fail to appreciate a thing we are quite apt to lose it. We can't stop at just the praise and thanksgiving stage; we must continue with more praise and thanksgiving by showing our appreciation for it. I believe each one of us can look within his own life and remember occasions when he lost something because of his lack of appreciation.

I know a woman who had everything in life to live for, a beautiful home, fine clothes, plenty of money, lovely children, and a splendid husband. She was never satisfied with anything, nor did she show appreciation of anything she received or of any act of love and kindness shown her. Her children drifted away, her husband died, and her home and fine clothes soon became shabby; and now she is living a humble existence on a very small income, which she still fails to appreciate.

There is something about appreciation that awakens the love center within us. Appreciation is akin to love. When we commence to appreciate a person our love for him increases. Can you imagine not loving a person that you appreciate? On the other hand, is it possible for two people who love each

other to fail to appreciate each other? In order to love a person truly you must appreciate him. A greater love grows out of appreciation.

Do you appreciate your home? The home is a wonderful place to practice appreciation. Children who are brought up in an atmosphere of appreciation are never destructive, but helpful and loving. Appreciation makes dark corners bright, gloom and sadness disappear, criticism and faultfinding cease. Do husbands and wives appreciate each other enough? How can two people live together a whole lifetime and not show appreciation of the little things that each does for the other, at least by a word of praise, a look of appreciation, or a gesture of love. When a person knows that he is appreciated there is awakened within him the spark of a desire to try to please, to try to do better. He tries to attain a higher standard, the Christ standard.

The wife of a young man who had little education was ambitious for her husband to advance in his business. So she started to appreciate all his good points, and this awakened within him the previously inert desire for accomplishment. He started taking courses of study that advanced him in his work and social position until today he stands at the head of a big business and is a frequent host at social gatherings.

We close the channels of good when we fail to show appreciation of what we now have. Our home and the furniture in it may be old, our clothes may be worn and shabby, and the cupboard may be almost bare; but if we do sincerely and wholeheartedly appreciate the little we have we open new chan-

nels for good to flow to us. We recognize the little we possess as a sign of God substance. We know that He is our infinite source of supply, and when we appreciate what He has already given us He will open new channels and provide more opportunities for good to come to us. It is we who shut off our own good because we fail to appreciate the good we now have.

How can we learn to appreciate our good? By going within, to the center of our being, and acknowledging God as the source of all good, the giver of every good and perfect gift. No matter how small or big the gift is or from whom it comes, we must know that it is a gift from God. We must put feeling into this thought of appreciation if we are to raise our thoughts to a higher level, where we can properly prize whatever possessions we now have. Let us affirm often: "I do now appreciate and value all things, because I know that God is the giver."

When we really practice appreciation we see more than the outer, physical appearance. We behold the divine idea standing back of all things. For the loaf of bread on your kitchen table can you appreciate the farmer who raised the wheat, the miller who ground the grain, the baker who combined it with other ingredients and baked it into a wholesome loaf of tasty bread for your grocer to sell to you? Do you see how far this idea of appreciation can be carried? We should always endeavor to carry the idea back to its source, for God is the source of all ideas.

Appreciation will open the way to a greater,

deeper faith. For instance, you may have no faith in a certain person, but if you can start to appreciate him—and there is not a person who has not at least a few good points if one takes the time to look for them—then your faith in him will grow. Take another example. If you have old clothes or furniture that you no longer value, commence to appreciate them and your faith in them will grow until you see back of them a greater possibility for service. An old chair painted over can brighten any room. I do not mean that you are to be satisfied with old things; but your appreciation of them does open up channels through which new and better things can come to you. You must appreciate and make use of what you now have before anything new can take its place.

You may say, "Well, when something really big and worth-while comes to me I'll appreciate it." No, you will never be able to appreciate the big things until you first learn to appreciate the little things. Appreciation does not come upon one in a great rush but grows on one from small beginnings. When you have learned to appreciate the little things then you open the way, the channel, for bigger and better things to come to you. You will never appreciate the fur coat until you first appreciate the cloth coat you are now wearing. You will never appreciate the diamond ring until you first appreciate the plain gold band. The mansion would mean nothing to you until you first learn to appreciate your cottage abode.

You must appreciate your work or business if you would have it prosper. Know that you are work-

ing with God and for God. He is your divine partner. This attitude will open the way for you really to appreciate whatever work you are doing, regardless of how unimportant it may seem to you. Learning to see in your work a means of service to others will help you appreciate it. If your work serves and is a blessing to others and you appreciate it for the good that it is doing, then others will come to appreciate it too. You cannot expect others to appreciate your work if you do not appreciate it yourself and put the best of yourself into it.

I know a woman who lost a fine position because she failed to appreciate it. Through her study of Truth she learned the lesson of appreciation and was able to regain this position. When she went back to work everything looked different, had a brighter aspect, because she was now looking through eyes of appreciation.

In everything we must show our appreciation. First let us treasure the divine attributes of God, life, health, love, wisdom, power, and strength, which are right within us and ever at our disposal. Let us treasure all the as yet unmanifested good that God has in store for us and that will make its appearance when we learn to appreciate what we now possess.

Yes, for even the smallest thing that comes to you you must show appreciation. Appreciate the letter received, the bit of poetry inclosed in the letter, the flowers someone gives you. Appreciate the courtesy shown you by the clerks where you trade, the person who held open the door that made your entrance into a building easy, the friend who called

and cheered you up, the book or magazine loaned you, the plate of cookies or jar of jelly your neighbor brought you, the postman who through rain or snow brings you that letter which you have been so patiently waiting for.

We love to do things for others when we know they are appreciated. But let us keep right on doing and giving even though it may sometimes seem that what we do or give to another is not appreciated. If we give in the spirit of love it will be returned to us, although perhaps not always by the person who received from us. Quite often the good we bestow upon one person is not appreciated by him, but you will find that your kindness will be returned to you by somebody else, because the good we give out is sure to come back to us.

Then too others love to do things for us when they know that we appreciate what they do. Let us take time to acknowledge their kindness, for they have been the channel through which God has been working to bring our good to us. When we really practice appreciation we shall want to show our appreciation at least with a thank-you note or word of thanksgiving.

Start now to put appreciation to work and see how fast it will change your life into one of harmony and prosperity.

Affirm often: "My heart is full of appreciation and rejoicing on account of all Thy blessings, and I do sing praises unto Thee."

The law of Jehovah is perfect.—PSALMS

North Star

PAULINE TYSON STEPHENS

Lord, let me be
  As days go by
A North Star gleaming
  In the sky.

When souls are lost
  In worldly ways,
Help me to lead them
  Through the maze.

When storm clouds rise
  And tired men grope,
Help me to throw
  A ray of hope.

When weakened wills
  Break men's endurance,
Let me give them
  New assurance.

Lord, let me be
  Through every day
A North Star on
  Life's upward way.

Universal Friendship

BEVERLY E. FINCH

A friend loveth at all times.—*Proverbs*
I awoke this morning with devout thanksgiving for my friends, the old and the new.—*Emerson*

GOD IS FRIENDSHIP, and each man, woman, and child is a potential friend if we open our heart to accept him as such; for friendship, like love, is universal, filling all space. The very air we breathe is friendly if we but know it. Every potential friend may in turn be in need of the kind of friendship we can give to him or her. The earth contains innumerable chemical substances, and each plant draws to itself what it needs; an onion and a rosebush may grow side by side, and each selectively draws to itself what produces the flavor and usefulness of the first and the sweetness and beauty of the second. So a person may need a friend who with kindness and understanding will disclose the mistakes he made that brought failure where success should have resulted, or he may need a friend whose function it is to encourage and commend. But the friend who can do both is the best friend of all, for in him wisdom and love are evenly balanced. In any case, in the one mind and heart are the needed elements for perfect friendship, sufficient for each of us.

It has been said that "personality is the outer glow of an inner conviction"; so if we are convinced in mind that friendship, like love, is universal, then we unconsciously radiate our conviction among the

people that surround us; and what we send out comes back to us. We are all capable of more expansive friendliness than we now express, for the friendliness of God is boundless, and we are His witnesses. It was said of Jesus that He was "a friend of publicans and sinners," and this testified to the wholeness of His embrace of all people. The word publican is defined as "a collector of toll," one of the most irritating of persons, but nonetheless to be included among our list of friends with an impersonal friendliness. And why not, when we consider the benefits we derive from the taxes we pay? The dictionary defines sinner as "one who sins without repenting"; but even sinners were befriended by Jesus, doubtless in the belief that their need for a friend was the most obvious, for He said: "They that are whole have no need of a physician . . . I came not to call the righteous, but sinners."

The gift of making friends is one of the best, apparently natural and effortless in some, but all in whom it is not apparent should know that "every good and every perfect gift" is ours, either latent or active; and if latent, we should stir it up in us, for friendship is a fortune that many of us do not appreciate nor make the necessary effort to create, and when created, to foster. A good beginning is to give thanks for friends in these words: "For love, for loving friends, and for infolding love, God of love, I am thankful." Starting any enterprise with a giving of thanks for its ultimate success indicates our faith, which is the substance of success, as it is of every good desire. So if we desire a wide circle of friends—real friends who will love us "at all times," no mat-

ter whether we are happy or disconsolate, well or sick, a success or a failure—the first step is to thank God for this blessing, who is the author and perfecter of every blessing. When I first tried this experiment, it was amazing how proofs of friendship appeared in my life, starting on the very day I turned to God with a thankful heart. People I hadn't heard from for months rang me up on the phone, sent me invitations and gifts, and friendships that had lain dormant for a long time came alive again.

Like everything else on this plane, friendship is both general and specialized. We offer it to the throng; a few accept our offer and give in kind, and these become our familiar friends. Jesus had several such friends, Lazarus and his sisters, for instance, in whose home He felt free to lodge at any time, where with the perfect understanding that exists between intimate friends He knew He was always welcome. But there was always that general, all-inclusive friendship He had for the throng of people who followed Him, each hoping to get something from Him. Always are there friends whose desire it is to give and those whose desire it is to get. This is the way of the world. But this should not prevent us from having a friendly, compassionate feeling toward all, and we can never know when the "getting" friend may be transmuted into a "giving" friend, willing to give of his best when he sees our need for it; for love begets love. Christ is the substance of our friendship; of what we offer to others and of what is offered to us. He is the author of every familiar friend. We all have at least one intimate friend like the one of whom the Psalmist wrote:

"A man mine equal,
My companion, and my familiar friend.
We took sweet counsel together;
We walked in the house [consciousness]
Of God with the throng."

It is a wonderful thing to be in the midst of a great throng in a strange city, in our own country or in a foreign one, and know that there is at least one who is an intimate, understanding friend. Such is the buddy our soldiers find so much comfort in.

Giving thanks for friends is a good beginning when we enter a new environment, be it an office, a home, or a city. The next step is found in the words of Emerson, "The only way to have a friend is to be one." Making use of every opportunity presented in a new environment to show that we have a kindly interest in all the people we meet, we imitate the mind of God, whose interest in every one of His creatures is an accepted truth.

I am a friend to every person in the world.

This affirmative word emanating from my mind and heart is reinforced by the mind and heart of God, the only mind and heart in the universe, of which I am a part. This coalition of mind with mind, heart with heart, establishes a combination that has unlimited power in the making of friends, while at the same time strengthening old friendships. The use of this affirmation will make us friendship conscious and enable us to claim our unity with the one Friend who loveth at all times. Divine love always meets every need, and our need for friends is patent, for no man can live unto himself alone and reap the full joy of living. If any specific result is to be brought

about in the realm of universal love there must be hearts through which the love feeling can pass, and our hearts—yours and mine—serve that purpose. Thus the God of love feels and speaks through us. The all-loving Spirit of love waits eternally for us to befriend the people around us, give them a smile, encourage them to tell us of their problems and then do all we can to solve them. In each instance He will choose the right person for His purpose. But we may be too self-centered to recognize our opportunity to serve God in this way; we may be so busy looking for love to come our way that we forget to radiate the love that will in turn bring it naturally and easily into our own life.

Someone has said that "our chief want in life is somebody who will make us do what we can. This is the service of a friend." A word of praise or commendation, spoken by a friend when we are low in spirits and inclined toward discouragement may fire us anew to believe in ourselves and our capabilities, inspire us to say, "I can and I will," and raise us to new heights of achievement. Compare with such a one a so-called friend who says, "You shouldn't attempt so much; at your age you should conserve your strength." It is easy to decide which of these is our true friend. Many of us need to be made to do what we can, to be pushed into the path of right accomplishment and prove to ourselves and the world the power that is in us.

Someone has said, "Win an argument and lose a friend," which is truly logical; because to prove that your friend is wrong and you are right, while it may give you a fleeting satisfaction, does not make for

friendship; you have exalted yourself at the expense of belittling your friend.

Every thought we think is either a friend or an enemy, one that will uplift our soul or depress it, and it should be accepted or rejected according to its nature. As in mind so in body. Good thoughts make friendly body cells, wrong thoughts create unfriendly ones. The friendliness of God, Mind, is sufficient to build a good healthy body. The choice is ours.

"Be Still, and Know"

Nadine O'Brien

He came to know
That God could be a word
Embodied in a thought
Like "I am not afraid,"
The thought a crutch
To lean upon till limb
Or mind grows strong again.

He came to know,
However slow the cure
Or small the gain, chalk bold
A victory for today,
Remembering God
Will stand behind a word
Like "I am not afraid."

Stress on Obedience

ZELIA M. WALTERS

A SMALL COUSIN had been teasing Sandy for some time, and at length an older member of the family made protest.

"Billy, what are you doing? Trying to stir up trouble?" she asked him severely.

"Never mind about it, Mother," said Sandy with an air of tolerance. "The law of the universe will take care of him."

We smile at such a statement of grandeur in connection with a small child's mischief. The older people who heard this were amused. But just what was working in nine-year-old Sandy's mind?

The day before his mother had been talking with him about obedience. He had dallied about obeying, and she had explained why a child must obey promptly and cheerfully. Unless one learned to obey the universal laws one could not live in peace in this world. A disobedient child might grow into a lawless man, always unsatisfied, unhappy. After Mother and Sandy had talked of obedience they passed on to other "laws of the universe." Mother explained that we need not try to set others right, only ourselves. We need never think of taking vengeance, "getting even." God's laws are always working; if anyone does evil he punishes himself without fail. An uncle overhearing the discussion remarked that it was nonsense to try to explain this to a child. But is it? Do we know how much a child understands?

Long ago the Scotch mystic George Macdonald remarked upon what he had observed of a child's grasp of spiritual things, and many who deal sympathetically with children have made similar observations. Here was Sandy making an eager effort to obey promptly because he had grasped the why of all obedience. But he had also grasped the idea of detachment from small irritations; the law of the universe would take care of such matters.

This brings us to a new consideration of the stress we place upon obedience. Are we clear in our own mind concerning the sort we want from our children—or whether we have any right to obedience at all?

But all parents, good or indifferent, want children to obey. They are united on that. On other matters of behavior they may differ but not on obedience. Young parents, quite hazy about child training and character development, will say with determination, "This child must obey." Old-fashioned parents demanded "unquestioning obedience" and sometimes enforced it with severe penalties. With all this emphasis, does it not seem strange that parents in the aggregate have missed the mark? For the continual cry is that children do not obey. Some sad souls deplore the lawlessness of the rising generation and see in it a menace to our institutions; preachers preach about it. Books are written, lectures are given, and parents and teachers talk about it with grief or wrath. Somewhere we have gone wrong; and those of us who are concerned about children had better clear the subject in our own mind before trying to enforce obedience on our young.

Just what do we want when we expect the child to obey? Too often we wish to gratify parental vanity. If the child obeys promptly, we rank as efficient parents who have our family under good discipline. That sounds familiar, doesn't it? When it is done on a large scale we call the enforcer of pattern obedience a dictator. And just as often our insistence on obedience is selfishness. It is so much less trouble to deal with a docile child. There is hardly any trouble at all. A protesting child with his "Why must I do that?" is a much less comfortable house companion. So for our own ease we declare for obedience. But let us remind ourselves that there is more hope in this changing world for the protesting child who must know why than for the docile child who will accept the standards handed down to him.

So we must leave our vanity or love of ease out of the matter and consider it only from the angle of the child's welfare. In this day there is much vague talk about freedom, about letting the child express himself without restraint; and in the light of freedom we need to be reminded that there is no freedom without obedience, which is the first law of the universe. The Bible story of the beginning of things tells us that Adam and Eve fell from their high estate, where they had dwelt under God's smile, because of disobedience. So do we all. As we disobey we are cut off from contacts with the eternal Spirit. The more lawless we become the farther we wander from our heavenly heritage and the more we suffer. When we put ourselves in accord with the unchanging laws, blessings begin to flow to us.

We must all learn to obey. To let the child do

otherwise is to unfit him for life. We are going to train him in his early years so that he may continue to hold himself in obedience when he takes over the conduct of his own life. He begins to obey with his first day in our human hands. He must sleep and be bathed and fed at set times. He may fill the house with his wails, but if we are good parents we hold him to these rules for his physical well-being. After a while his protests cease. He has formed the habit of obeying good hygienic laws. "What a good baby you have!" is the comment. It wasn't very much trouble, not nearly so much as to bring up a baby in haphazard fashion. We did what was best for the baby with a happy result.

The child grows, and we cannot keep him in the crib or baby pen. He is a little boy on his way to manhood. The different problems do not dawn on us all at once. They come little by little with the child's growth in intelligence. Probably he has a strong, fine body. We've learned a good deal about physical laws, and the children get the benefit of our knowledge. But what about the boy growing up inside that sturdy body? Is he untrained, uncouth? Have we dressed up a little savage in prince's garments, expecting him to behave nobly because of his outward guise? No, it is the boy inside that we must train. We must teach him to live in harmony with the spiritual laws, as we've taught his body to keep the physical laws. He must learn real obedience. We do not want him merely to obey our will; we do not wish him to be a small copy of ourselves. We want him to step out into a greater freedom, a larger opportunity than we had at his age. We train him to obey

our will only as far as it is in accord with the eternal laws. So first of all we search our own conduct, our own thoughts, our own ideals. Are we fit persons to guide a child?

But when we have cleared ourselves of vanity and selfishness, perhaps we find that the child does not obey cheerfully, and we find small pitfalls in our way. One of these is the parent's variableness. He has no settled procedure. He requires one thing today, tomorrow a quite different thing. Certainly the child is confused, unsettled. Today the parent dismisses a fault lightly, tomorrow he punishes the same act with severity. Or he may give a direction and then quite forget it. Unstable parents make disobedient children. We must have sureness in our rule of life. The first time a command is given to a little toddler, the mother must stay right there and see that it is obeyed. Suppose you tell him to pick up a toy. But he is tired of that toy, doesn't want to see it again, and he ignores the request to pick it up. Do not assume that he is too little to understand. He must begin to understand. Leave the matter for a minute. Talk pleasantly to him about something else. Remember that a baby's power of attention to any one subject is limited. Do not say anything to arouse the obstinacy that is in us all. Take him by the hand, lead him back to the toy, and say without any emphasis, "Now we are going to pick it up, and put it in the box to rest."

Expect the child to obey. That ought to be written in glowing letters before the eyes of every parent. There is so much in mental attitude that is passed on to the child. Be sure yourself that he is going to obey,

and your sureness will pass over to him. But if he should not obey this time wait another few minutes and try again. Do not leave the matter. He must learn now for the sake of all the future. It is not a trifling thing but an important thing that you are doing. A modern mother need not be reminded that she must not lose her temper, speak impatiently, or punish the child. If he obeys in fear of a threat or force he has learned nothing of value. The sum of his knowledge is that Mother is bigger than he and that she may hurt him if she gets angry. But after he has obeyed in the quiet atmosphere of reason, arrange to have some pleasant thing happen: a game that he likes, a story, a walk, anything that will associate obedience with happiness. We all need to learn that obedience and happiness go together.

This is an obvious story of a minor crisis that comes in the training of every small child. But it is a pattern of the procedure to follow all the way along until the child is grown. As he grows older we give him more and more freedom, as fast as he shows he can direct himself from the spirit within. While he is still in the home we want him to graduate into such freedom that we no longer give him any commands. When we can say to him, "You can decide about that matter" and trust him to make a good decision, we have about finished our job of direction. All training in obedience is directed toward freedom.

How far shall we leave the growing child to his own decisions? Here is a good working rule tested by long experience: Never forbid a child to do anything unless it is really wrong for him to do it. If a child starts a project that looks silly or impossible

to you, do not interfere. It may be an interesting and logical thing to his mind. But if the thing is morally wrong or if it interferes with the rights of other people, then it must be forbidden and an explanation given of the reason. If the child wants to dig for buried treasure, let him dig. But if he wants to play pioneer by chopping trees in a neighbor's orchard, that is not allowed, for a reason he can understand. So many grown-up people have the impulse to say no when the child proposes some absurd thing. Restrain the impulse. That's the evil dictator strain latent in us. Never say no unless there is a good reason for it. But if you must say it, stand by it.

We speak of commands when we discuss obedience. But in reality the child who is being well trained needs few commands. The parent or teacher who lays down the law is missing the mark. A child is so amenable to suggestion that he can be governed by its use. A tactfully told story of courage will fire him with determination to do likewise. "Wouldn't you rather do this?" we say to him, and usually he agrees. As the child grows older we appeal to his reason. In the old systems a parent said, "Do this because I tell you." But that is not enough. He must do it because he understands it is the right thing for him to do.

Children comprehend the appeal to reason earlier than we think. Since "heaven lies about us in our infancy," the underlying spiritual laws are not distant and mysterious: rather they are near and natural.

For the child and for his parent there is just one kind of obedience—that of the will. When a child obeys because he so wills he is strengthening all the foundations of character.

Stand Firm!

BERNICE MINTER

Stand firm!
Nor let the troubled shadow thoughts
Of weakness, worry, lack, or strife
Burden your heart with fear.
Look up!
God is your strength and health, your light,
Your peace and happiness, your all;
And He is very near.

Stand firm!
For God in you is greater far
Than any darkness, evil, foe,
Or any earthly power.
Be brave!
Stand still and see the sure reward
Of faith and trust, which God will show
You in this very hour.

Stand firm!
God's love encircles you and your
Loved ones. He is your safe refuge
And your security.
"Fear not."
"Be strong and of a good courage."
"I am thy God . . . I will uphold thee."
"Yea, I will help thee."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 3, 1946

UNITY SUBJECT—*Courage in Meeting the Unknown.*

INTERNATIONAL SUBJECT—*Entering and Possessing a New Land.*—Josh. 1:1-4; 23:1-11.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,
2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.
3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.
4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

1. And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years;
2. That Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years:
3. And ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you.

4. Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun.

5. And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you.

6. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7. That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them,* neither serve them, nor bow down yourselves unto them;

8. But cleave unto Jehovah your God, as ye have done unto this day.

9. For Jehovah hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day.

10. One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you.

11. Take good heed therefore unto yourselves, that ye love Jehovah your God.

GOLDEN TEXT—*Thou shalt bless Jehovah thy God for the good land which he hath given thee.* —Deut. 8:10.

SILENT PRAYER—*Because I have faith in the reality of Truth I face the future with confidence and without fear.*

The evolutionary force of new ideas is past all computing. At the present time the world stands aghast at the idea of the destructive release of atomic energy. No one knows how destructive it may prove to be or how effectually it may be used by a possible

foe. Thus the greatest scientific discovery of the present age has brought not rejoicing but universal fear. The suggestion is made that all the details of the atomic bomb be suppressed and forgotten. This cannot be done. Panic alone is responsible for such a suggestion.

Still another suggestion is that the discovery of the secret of releasing atomic power makes universal peace our only chance of surviving and that we must immediately begin so to change our accustomed ways of thinking as to eliminate all the chief causes of war and build up a structure of universal peace. Universal peace founded on universal fear is a false premise, lacking the elements of progress and permanence. Evolution is the growth and development of a lower form of life into a higher and fear nullifies this growth. Moses, who represents the evolutionary unfoldment of new ideas in the mind, died before the Children of Israel crossed over the Jordan into the Promised Land. The narrative states more than once that he could not cross into the Promised Land with the rest of his people.

So the growth of new ideas alone does not give us control of the unlimited elemental forces of being. Something of greater saving power is essential. This something is the saving power of right desire. If all mankind desired to use atomic power constructively and make our world one in achievement and brotherhood as it is in planetary existence, the fear of atomic power would disappear.

In this lesson Joshua represents the saving power of right desire. His was the responsibility of leading the Children of Israel into the Promised Land and of

securing a place for them there. The name Joshua means "savior," "helper." Another form of the name is Jehoshua ("Jehovah is salvation"). We say that the I AM is our saving power. In certain states of mind it acquires greatly increased power, a power that has its foundation in spiritual understanding. The right use of the I AM gives us the courage to obey the law of spiritual demonstration.

At its best courage is a high order of spiritual power. It has been called the perfect will, and one writer has claimed that it is so rare that everything is forgiven to it. In the war that has just ended, a war more prodigal of medals and other insignia of merit than any other ever fought, the greatest honor has been reserved for those who have shown unexampled courage. What brings us into harmony with the law of life is not the power of mere animal resistance, but "the pure article, courage with eyes, courage with conduct, self-possession at the cannon's mouth, cheerfulness in lonely adherence to the right." Such courage, we believe, "is the endowment of elevated characters." The courage of the animal at bay is quite another thing, though that too is not to be underestimated.

Possession of the Promised Land signifies much more than self-possession of a body disciplined by right thinking. It is the power to direct life and the actual directing of it in conformity with the law of the Spirit of life. For life at its best is a spiritual expression. "Therefore be ye very courageous to keep and to do all that is written in the book of the law." Courage is required for keeping the law of life in mind and acting accordingly. It is easy to let oneself

go, but courage to persist in a chosen course means discipline, which is not easy until it has been gained. Many struggles were required to possess the land of Canaan, and the Children of Israel never possessed it completely. Some Canaanites and Philistines remained in it, and fraternizing with them was strictly forbidden. So the spiritual and the material do not mix, and when we try to combine the two we weaken our hold on spiritual power. As we show the courage to hold ourselves true to the constructive, the good, and the true, we develop power to make our ideals attractive to other people and other nations and to arouse their loyalty to the ideal. Our fear of the misuse of power by others will be done away with by the universal realization of the ideal.

QUESTIONS

1. Can lasting peace be founded on universal fear?
2. Does the growth of new ideas alone give us control of the elemental forces of being?
3. What gives this control?
4. What represents the saving power of right desire?
5. What kind of courage is a spiritual quality as distinguished from the courage of an animal at bay?
6. What does possession of the Promised Land signify?

Lesson 10, March 10, 1946

UNITY SUBJECT—*Strength Sufficient.*

INTERNATIONAL SUBJECT—*National Disaster and Deliverance.*—Judg. 2:7, 11, 16-23.

7. And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua,

who had seen all the great work of Jehovah that he had wrought for Israel.

11. And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim;

16. And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.

17. And yet they hearkened not unto their judges; for they played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Jehovah; *but* they did not so.

18. And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them.

19. But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way.

20. And the anger of Jehovah was kindled against Israel; and he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21. I also will not henceforth drive out any from before them of the nations that Joshua left when he died;

22. That by them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers did keep it, or not.

23. So Jehovah left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

GOLDEN TEXT—*The Lord is my helper; I will not fear.*—Heb. 13:6.

SILENT PRAYER—*In God have I put my trust, I will not be afraid.*—Psalms 56:4.

In their efforts to live well many people, it sometimes seems, take on more than they can successfully accomplish. In moments of discouragement the universal desire to live fully and completely seems to be a goal impossible to realize. The challenge of the poet to "strive, and hold cheap the strain" is likewise often the philosopher's prescription. We learn only as we exert our utmost efforts to do and become what the ideal man that we hold before our eyes inspires us to do and become. Without the inspiration of the ideal we must fall short.

The power of a high ideal to lead us to overcome difficulties and transform our life and affairs into its image is represented in this lesson by Joshua, the elders, and the judges. All were in positions of authority over the Children of Israel by reason of their devotion to Jehovah and to the cause of the Children of Israel. As long as they were in control the fortunes of the people improved and life became bearable, if not triumphant.

Lack of proper teaching concerning life and God is a main factor in the forgetting of God and the decay of faith. After Joshua and "all that generation were gathered unto their fathers," another generation arose after them "that knew not Jehovah, nor yet the work which he had wrought for Israel." A people that does not know God cannot well follow the divine law. By degrees materiality claims them and they fall back into self-centered sense ways. Then misfortune overtakes them, and they again look to Jehovah for help.

Good judgment is essential to a well ordered life. Until it is developed there can be no permanent or-

der or understanding in life. So "Jehovah raised up judges" for Israel and by following the judges Israel was redeemed. Good judgment however must be exercised habitually if it is to be made the warp and woof of living. Observed once or twice only, good judgment gains no sure foothold, the exercise of the faculty is lost, and evil takes over, "earned" by the use of poor judgment.

"Jehovah was with the judge." Divine wisdom and understanding are with those who show balanced reason. Consciousness of the perfect will which is courage and of the overarching purpose that spiritualizes life brings God into the mind and gives us a foundation on which to rest and build securely.

The law by which we live will deliver us as often as we sincerely and earnestly turn toward the divine and renounce the material and the sensual. But it is not necessary to live in such a continuous round of alternate good and evil. To live according to the good always and reap its rewards is possible. Sufficient strength to hold ourselves true to the highest is given to us as we use all the strength of purpose that we have to be true in ourselves. Halfhearted efforts insure only fractional success, mean partial failure. Because the Children of Israel kept forgetting Jehovah and serving the gods of the heathen tribes around them, they failed to possess the Promised Land completely. Our strength is sufficient for our mighty task only as our faithfulness and devotion match the loftiness of our ideal.

QUESTIONS

1. How do we most surely learn to live fully and completely?

2. What part does a high ideal play in our overcoming of difficulties?
3. What brings ill fortune or disaster upon an individual or a nation?
4. Can good judgment be developed as a permanent asset in the gaining of wisdom and understanding?
5. How do we gain strength to be true to our highest conception of what is right and good?

Lesson 11, March 17, 1946

UNITY SUBJECT—*Practical Christianity.*

INTERNATIONAL SUBJECT—*Religion in Everyday Life.*—Ruth 1:8-17.

8. And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me.

9. Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10. And they said unto her, Nay, but we will return with thee unto thy people.

11. And Naomi said, Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands?

12. Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should even have a husband to-night, and should also bear sons;

13. Would ye therefore tarry till they were grown? would ye therefore stay from having husbands? nay, my daughters, for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law, but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone

back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

GOLDEN TEXT—*Entreat me not to leave thee, and to return from following after thee. for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.*—Ruth 1:16.

SILENT PRAYER—*Love leads me to sacrifice self, yet so long as I love I sacrifice nothing. I live.*

The soul is the transcendent element of our being. On its wings we make excursions into the realm of the unseen and find there sustenance for everyday living. Faith is inseparable from the soul, which is the repository of love. Faith, love, and wisdom are the divine trinity of human faculties.

In this lesson the three women Naomi, Ruth, and Orpah represent various aspects of the soul. Naomi represents love, the divine feminine. Ruth represents the love of the natural soul for the things of God, and Orpah the youthfulness, grace, and activity of the natural soul.

During the war hardly a day passed without mention in the press of some heroic action "above and beyond the call of duty" on the part of some member of the armed forces. For such actions varying degrees of honor are assigned and corresponding decorations

are awarded. The soldiers receiving them return home as heroes and are welcomed with pride and affection by the public. They have done something more than the ordinary man is able to do.

Whoever develops the love of the natural soul for the high, the good, and the true likewise acts above and beyond the call of duty. To do one's full duty under circumstances of strain and stress calls for high resolve and perfect courage. To go beyond the call of duty demands love. We love because our soul has been touched by a spark from the living fire of devotion to the ideal. Whatever we love we idealize without effort, naturally and inevitably.

To love is to give. "God so loved the world that he gave." We also give ourselves to the object of our love. Our thought cannot long be withdrawn from it, for it fills our consciousness. We so identify ourselves with what we love that it becomes ourselves. Thus Ruth had made herself one with her husband and her husband's mother. She could not be separated from Naomi except by death. This devotion was not a forced attitude. It was spontaneous, irresistible. Naomi saw that further argument and appeal to reason would be alike futile, and let the daughter-in-law have her way. Love will always have its way because its way is that of service and selflessness.

The story of Ruth and Naomi, beautiful and appealing as it is, would have little point beyond that of setting a good example for the youth of today, were it not for the fact that it is a type of the divine love of the Oversoul. "The love of God and the fellowship of the Holy Spirit" is no empty phrase. It is a statement of the relations subsisting among the per-

sons who have become conscious of divine love and of their relations to the divine love of the Oversoul because of that consciousness. "We love, because he first loved us." We become conscious of our better nature and give it free rein, knowing that we have received from a source higher than ourselves the impetus of the love that we feel for others.

When the stronger, more mature soul quality is joined to the love of the natural soul for God, our development is rapid. The two may be said to represent the conscious and the subconscious forces of love. The connection between them is close. If we are to maintain our soul in health they must be inseparable. The unifying of the two sides of consciousness results in complete harmony and peace for the individual. When the subconscious feelings or emotions are suppressed instead of being allowed to issue in conscious expression, discord and mental aberration often follows. Where it does not dissatisfaction and unhappiness manifest themselves. Subconscious feeling should issue in conscious feeling and action. "Thy people shall be my people."

QUESTIONS

1. What three sides of the soul do Naomi, Ruth, and Orpah represent?
2. What faculty is required to sustain those whose actions are above and beyond the call of duty?
3. Is it easy for us to idealize what we love?
4. Is loving closely connected with giving?
5. What represents the conscious and the subconscious side of love?
6. Should these two become one if ideal conduct is to follow ideal thought?

Lesson 12, March 24, 1946

UNITY SUBJECT—*How to Realize Unity.*

INTERNATIONAL SUBJECT—*Forces That Unify a Nation.*—I Sam. 7:1-8, 13-15.

1. And the men of Kiriath-jearim came, and fetched up the ark of Jehovah, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of Jehovah.

2. And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after Jehovah.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines.

4. Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.

13. So the Philistines were subdued, and they came no more within the border of Israel: and the hand of Jehovah was against the Philistines all the days of Samuel.

14. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath;

and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites.

15. And Samuel judged Israel all the days of his life.

GOLDEN TEXT—*Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you.*—Jer. 7:23.

SILENT PRAYER—*To be one with Divine Mind is my desire and aspiration, and I keep my attention fixed on that goal.*

The name Samuel means "instructed of God" or "heard of God." It includes both meanings. Samuel was asked of God before his birth and dedicated to the service of God while still a child of tender years. As he developed he began to hear the voice of God in his heart. From that time until his death he was a minister of God, doing the divine will as it was revealed to him. At the same time he was a prophet, telling his people what would happen to them unless they kept the divine law faithfully and fully. Such was his influence over them that they obeyed him and served Jehovah only.

The Children of Israel represent the realities of life, while the Philistines represent the unrealities of sense. Reality is sometimes subordinated to unreality in the mind, a condition outpictured by the Philistines' efforts to subdue and enslave the Children of Israel. To cast off the spell of sense consciousness and realize permanent freedom it is necessary for a person to use spiritual discrimination (represented by Samuel).

To gain victory over the self three steps must be taken. First, the false gods, the Baalim and the Ashtaroth, must be put away. Jehovah alone must be loved and worshiped. False gods are forms of power that are foreign to the one power, Spirit. We wrestle with these false powers. As fast as we become conscious of our creative powers we bring them into harmony with our spiritual consciousness. Provided it is faithfully and sincerely sought, spiritual attainment in even a slight degree becomes a stabilizing factor in life. With it we hold ourselves true to the one God.

The second step is the concentration of our forces on a high level of aspiration. This high aspiration is symbolized by Mizpah. The word Mizpah means "watchtower," and the Children of Israel appropriately met there; for to direct our heart to Jehovah and serve Him only is to watch over our inner life from the vantage point of spiritual consciousness. This done, the third step becomes easy for us. It consists in making our action conform to our thought. This must be done to make our faith practical, but it is impossible to do it until we form the habit of directing our thought toward God. Unless it is held in focus by attention, thought rambles. Conscious direction of thought is therefore the secret of remaining in spiritual consciousness.

To control and direct thought is not an easy matter. A writer attempting to tell us "how to live on twenty-four hours a day" claims that the first essential is the power to concentrate thought on a chosen subject. Until we learn this he considers it useless to try really to live. Until we learn to be loyal to

Truth only the mental realm is subject to vacillation. Sense consciousness sometimes undertakes to reassert itself. "When the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel." After a time of testing and stress, renewed inspiration and clearer vision may be translated into practice.

To do away with the negative reactions of sense consciousness we set to work a refining process that transmutes matter into mind and mind into Spirit. We sacrifice to God our physical life as it exists in the sight of God, and in so doing we translate it to the plane of mind. As we thus elevate our consciousness we rise above the limitations of sense and know freedom. We gain rather than lose by this sacrifice, and the flesh no longer troubles us.

"Some real world once more may be assigned,
Some newborn mansion for the immortal mind."

When we are guided by our inner spiritual wisdom and discrimination we make no mistakes. "Samuel judged Israel all the days of his life." The real world of certainty to which we come when we have faith in Truth and devote ourselves to its quest is one in which we rest in peace.

QUESTIONS

1. In this lesson what represents the realities of life, and what the unrealities?
2. In realizing permanent freedom from sense consciousness what part does spiritual discrimination play?
3. To gain victory over the self what three steps must be taken?
4. What is the secret of remaining in spiritual consciousness?

5. In learning to control and direct our thoughts what is the first essential?
6. How do we sacrifice our physical life so as to gain a more elevated state of mind or consciousness?

Lesson 13, March 31, 1946

UNITY SUBJECT—*Choosing Our Allegiance.*

INTERNATIONAL SUBJECT—*A People's Responsibility for Its Government.*—I Sam. 8:10-22.

10. And Samuel told all the words of Jehovah unto the people that asked of him a king.

11. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots;

12. And he will appoint them unto him for captains of thousands, and captains of fifties; and *he will set some* to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

13. And he will take your daughters to be perfumers, and to be cooks, and to be bakers.

14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17. He will take the tenth of your flocks: and ye shall be his servants.

18. And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day.

19. But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us,

20. That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah.

22. And Jehovah said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 33:12.

SILENT PRAYER—*My judgment is righteous because I seek the divine will.*

The opinion that the follower of the Christ should not exercise the faculty of judgment has somehow gained considerable acceptance. We are not to judge according to the appearance, it is true; but to refrain from exercising judgment aright is to refuse to grow to maturity and, by remaining mentally immature, defeat the purpose for which we came into the world. The judgment faculty must be developed, and no other faculty can take its place without leaving a warped, one-sided mind.

Many people try to substitute will power for judgment. Such an attempt is bound to fail, because personal will is devoid of judgment and acts blindly, so that the truth of a situation is not perceived and no understanding of it in its entirety is possible. Only the divine will shows true judgment because it is cognate with understanding.

Judgment and justice are closely related. A judge is an official who is expected to dispense justice impartially. Self-interest vitiates his high office, making him unfit to apply the law to a case. When Samuel's

sons whom he had appointed to be judges in Beersheba used their office to enrich themselves and took bribes, they perverted justice. The people rightly objected to such a miscarriage of justice, but in asking for a king to rule over them in lieu of Samuel's sons, they failed to improve matters.

Judgment and justice are typical of democracy. They are democratic processes. Kingships may be constitutional, but they may also be arbitrary or absolute tyrannies. Wherever in a democracy injustice is found prevailing over justice and right, the formation of a kingdom instead of democratic rule is not a logical corrective.

In Bible symbolism a king represents the will; and in today's lesson the selfishness of the personal will is depicted. Such is the hold of the personal will upon the race mind that this mind prefers willfullness to impartial judgment. Willfullness is an attribute of the personal self and is devoid of reason and judgment. The divine will is instinct with both these latter qualities.

A person may be very religious, yet lack understanding. Bigotry, superstition, and fanaticism are concomicants of mistaken faith. Ignorance and mental inertia are found even among God-fearing people. Spiritual laziness accounts for such a state. Some will not think for themselves, but wish to have all their beliefs formulated for them and given the seal of authority.

To be under the wise judge, Samuel, is to be guided by our higher judgment. He who goes forth in spiritual independence and asks for the same freedom in religion that he has in government—"life,

liberty, and the pursuit of happiness"—is in the right way and will attain all that he sets out for.

The pursuit of an independent search for Truth requires stability of purpose and courage. We must be ready to fight our own battles and defend our religious liberty whenever it is attacked.

"Where the Spirit of the Lord is, *there* is liberty." As spiritual beings we should never allow any intervention of human authority between ourselves and God, nor any curtailment of thought. To accept the revelation of another as authoritative is to put away the message that God is ready to give us. To flock with the crowd and depend upon the help of many is to worship God through the medium of the race mind. If there is any place or state in which God is not, the race mind is that state.

Jesus Christ told His disciples that the Spirit of truth would lead them into all truth. The Spirit of truth is the Spirit of judgment, understanding, reasonableness, and right thinking in every situation that confronts us.

QUESTIONS

1. If we are not to judge by appearances what should be our standard of judgment?
2. Can the will be safely substituted for the judgment faculty?
3. Is the exercise of the judgment faculty typical of democracy?
4. What aspect of will is depicted in this lesson?
5. What does the pursuit of an independent search for Truth require first of all?
6. Why should we insist on complete freedom or liberty in matters of faith?

Silent UNITY

The light within me is Spirit, my understanding is quickened, and I know the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WANT TO thank you for your wonderful letter. My husband is almost back to normal again. His blood pressure is still high, but when I wrote to you he had lost all power of thought, could not dress, even put on his shoes, tie his tie, handle his food, think. His hands, already crippled from a bone ailment, were almost useless—no co-ordination of mind and body.

He began to show signs of improvement as I wrote my letter to you. The third morning he could handle everything; a few more days and he could tie his tie and shave. He is not able to drive his little old car as yet, but he hopes to. He will be seventy-two years of age in January.—*Mrs. W. G. A., Ohio.*

I SHOULD have written to you sooner, I realize, to thank you for your recent help in response to a telegram I sent you at a critical moment.

At the time I was greatly inconvenienced by an attack of sciatica and was barely able to get to work for even an hour or two at a time, and I was the only person available that could perform the duties

that had to be attended to. Soon after wiring you I was able to rest comfortably for the first time since I had become afflicted, and I was fully recovered within a few days thereafter.

Please accept the inclosed token of my appreciation and, with it, my most grateful thanks.—*E. N. J., Utah.*

JUST A line to thank you at Unity School for the help I received when I wrote to you about a month ago requesting your prayers for myself, as I had a bad case of hay fever. Thank the Lord and Unity, I was almost entirely healed the day after I sent the letter. I had improved so much overnight that I knew I was healed. In a few days it was all gone.—*L. H. P., Florida.*

Filled with Plenty

THANK YOU for your invaluable prayers for my husband's success in obtaining his license. Even though through illness he missed the last week of instruction he was able to pass all his examinations with better than an average grade.

We are so grateful for all the many blessings we have received during his four months of schooling at a salary that seemed too small to cover our high rent and monthly obligations. A week before school was to start we were gifted by my husband's mother with a down payment on any house we should select. We immediately found a lovely little place that has given us much pleasure, besides reducing our rent to small monthly payments.

During the time my husband was in school we

received two checks from persons we had no idea owed us money. A union had successfully pressed the collection of additional wages for a job done four years ago. Then a sizable return of income-tax overpayment helped us to meet all our obligations. —*Mrs. F. S., California.*

Search the Scriptures

IT IS WITH regret that I complete this last lesson in the course, but it has brought much happiness to know the teachings are true. I have proved them by experience. Thy have put into words what I felt and have given me understanding faith and a reason for it. For all this I am truly grateful. I am also deeply grateful for the loving patience and understanding of the school's instructors. It gives me much joy to know that I am able to help others who are groping in the dark. All this I owe to Unity School. May God bless Unity and its workers.—*A. A. F., Massachusetts.*

THANK YOU SO much for your help in this course. I have enjoyed it so much, I have been very slow, but I think I have gotten it as I have gone along. I am so grateful I have this much to use now, for we all need it so much.

I know God is blessing all of you at Unity.—*C. A. K., Washington.*

He Shall Have Abundance

THE PROSPERITY BANK was a wonderful success. Our blessings are too numerous to mention. Today we sold our house to very lovely people.

As I write to you today I feel very close to you. I am very grateful for all your blessings, for the wonderful encouraging letters, together with all your publications.

Thank you all for your help, and may God bless you one and all so that you may continue in your blessed work.—*Mrs. H. H., Ohio.*

THE PROSPERITY-BANK drill helps me to start the day happily, and it also gives me the opportunity to help others. It is really wonderful how it never fails.

Thank you for your loving-kindness. God bless you in your wonderful and unselfish work.—*L. P., California.*

My Help Cometh from Jehovah

I AM NOW sending my seventh subscription to people who have asked me about UNITY. It has done so much for me, and they have asked how they could get a subscription.

I do pray every day, "May I glorify Thee this day through my mind, soul, and body," and this has been my reward. May God bless, guide, and prosper Unity in all their work.—*M. C. M., New York.*

INCLOSED please find one dollar for my subscription for UNITY. I look forward to each new issue, knowing that I shall always find a helpful message to dwell on as each day comes and goes. May your good teachings continue to reach the hearts of men ever in larger numbers.—*Mrs. E. R. F., Missouri.*

I RECEIVED the greeting booklets yesterday. After I finish reading them I am sending another order for

twelve more. In sending out these little booklets as greetings I feel I am sharing the Lord's bread with my friends.—*S. H., California.*

Hearken unto Me

I HAVE JUST had a wonderful demonstration, and I must write and tell you about it. Some three weeks ago I lost my position because of a serviceman's coming in, which I did not mind at all, and I silently gave him my blessing.

I then went back to a business college to refresh myself on some office practice that I had not used for years, and I made this affirmation: "Divine Mind is leading me to the position that I desire and that I am qualified to fill."

I then went to the employment bureaus, where I found many seeking places, but I never got at all discouraged and tenaciously held onto my affirmation. Sunday morning I saw an ad in the paper, and I answered it, giving my phone number as well as local address. On Tuesday night the telephone rang for me and an appointment was made for the next morning at 10:30 a. m., and at 12 o'clock I left the office with the position.

It is just what I have been wanting. It is a position in a broker's office, and he is very amiable, and I am the only employee. I further find that he and I were raised in the same country and he knew my people some thirty years ago. I am very thankful and I seek your prayers that I may measure up to the position. I may also add that I am getting a better salary.—*J. F. R., Texas.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I feel in my heart that I am the most unworthy person on earth, and I ask for your counsel and prayers. Years ago my husband left me for another woman. Later he returned to make a home for our children. But I have had no happiness with him. Two years ago I met a fine man, who is married to a woman who does not love him. I find myself completely in love with this man. What should I do?—*From a letter received by Silent Unity.*

God's will for you is peace of mind and perfect satisfaction. It is important that you turn away from the view that you are unworthy. You are a beloved child of God, never out of His love, and you must believe this in order to accept fully the blessings that He continually pours out upon you. A feeling of unworthiness stands in the way of feeling your oneness with God.

You can help yourself and your husband if you will observe daily periods of meditation and behold the Christ in him. Regardless of his outer actions, there is that in him which wants to do right, which is understanding, kind, and honorable. Otherwise he would never have returned to you. By keeping the vision of his innate perfection in mind you will help to draw it forth. Also this action on your part will free your own mind from hurt.

Love that is pure and selfless is never wrong. Any person who inspires great love in us has in a measure been the cause of opening our vision to the nature of divine love, which always uplifts. However it is important to our own well-being that love be free of any association with our own personal desires. The tendency of human love is to attach itself to certain persons and to crave continued association with these persons. Yet such a love is limited and can cause unhappiness. According to Paul, "love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful;* love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

The secret of finding happiness is learning to express love, not alone toward those who inspire thoughts of love in us but especially toward those whom we might humanly resent. Of course this requires divine help, but through our prayers and faith in God any of us can do this and find a degree of real peace that we had not thought possible.

Keep your mind centered on the fact that God loves you and that His will is for you to be happy in every way. God will adjust all that concerns you. If you continue firm in your belief in Him, you will find the way to your good opening, and every detail of your life will be adjusted in divine order.

My husband is ill with cancer. I am trying to get him to confess Christ as his savior. I believe

that God would let him live if he would do this. Am I wrong in trying to get him to admit God's power?—*From a letter received by Silent Unity.*

It is a blessed thing to help anybody to come into understanding of his Christhood. There are, however, limits to what we may do for others through preaching and explaining. We may tell them of the indwelling Christ that is mighty to do all things for them, but it is not real to them until they are spiritually quickened to appreciation and acceptance of it. When there is opposition to the gospel message we are likely to hurt our cause by exhorting and preaching. In such a case, silence is golden. We can help most effectively by keeping a clear vision of the divinity of those we wish to help, by knowing them as they are in Truth—knowing it in our own mind but saying not a word of it aloud where it can stir up resentment.

You know, without a shadow of a doubt, that the Spirit of Christ dwells in your dear one and is mighty to heal him. Speak to this Spirit in him; call it into expression with your word of Truth. As you do this, disregarding outer inharmonies, you will bless your husband with wholeness and with understanding.

God's will for your husband is health, now and forever. We will be praying for His wholeness to become manifest in your loved one. We will be praying for you, also, that you may be strong and wise to help in this good work.

I always say a prayer for protection before we go driving, yet the other night we had a bad acci-

dent. Can you explain why this should have happened? I have been in many small accidents, such as falls, but never been laid up for long. But then, I am getting on toward sixty; I don't get around so well, and I suppose I am likely to have these misfortunes.—*From a letter received by Silent Unity.*

You wonder why you met with an accident even though you had offered a prayer for protection. There seems to be a hint of the reason in your letter, where you remark that you are getting older and more liable to physical misfortunes. Perhaps you need to drill yourself in expecting only the good.

Your life is God's life. It does not grow old. It is ageless, eternal. If your faith in Him is great enough you need not grow infirm or increasingly subject to misfortune. On the contrary, you can grow in assurance of youth and good fortune, in the consciousness that God's ever-present help is adequate for every need of your life. Moreover, for those who have not yet been able to throw off the belief in age, there is adequate protection. God's loving protection is adapted to His children right where they are. We are praying that you may feel assured of this blessing and dwell in safety.

When a person knows the difference between right and wrong, yet is able to convince himself in a hundred little ways that the wrong he does is not very serious, can such an organization as Silent Unity do anything for him?—*From a letter received by Silent Unity.*

Can Unity help those who do not do as well as they know how? Certainly. In all persons knowledge outruns performance; few express as much Truth as

they are capable of expressing. It is true that nobody will be saved against his will. Each must be the chief earthly contributor to his own salvation, yet the Spirit of Christ is an instant aid to all who desire to do better. In this sense nobody has to do his overcoming alone.

I have a woman friend who came to me with this problem: Her mother is insane and the daughter holds to the thought that she will likewise become insane. How can I help her?—*Question received by Silent Unity.*

You have been unable to help your friend by appealing to her conscious mind. Now try speaking to her superconscious mind, the mind of Christ in her.

When there is inharmony in anyone's body or affairs it is because of a wrong attitude he has built up within himself; he is thinking inharmony. Such an attitude is not inherited, but acquired by oneself. Your friend's mother had a wrong attitude of mind. There is no reason why this attitude should be the daughter's also. In her essential nature, as God made her, your friend is strong, positive, and perfect in Christ.

This is the truth about her. Begin helping her by establishing this truth in your own mind. Declare this truth to her frequently in the silence, not to her personal, mistaken mind but to the Christ mind within her. Recognize her always in the light of her divine perfection. Jesus Christ had such a keen perception of the essential perfection in others that He could instantly call it into manifestation. By following in His way you are sure to find success.

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Burbank—Harriett Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th Ave.
Monrovia—Irene Malloy, Monrovia Woman's club
North Hollywood—Herbert J. Schneider, 12236 Ventura
N Long Beach—May Butterworth, 42 E Market
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944-30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Coast hotel
Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 200 W Armstrong; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Eva Conover, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughtry, Insurance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 161 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Welborn, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 S ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tabse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Courtland

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 610 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queens
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

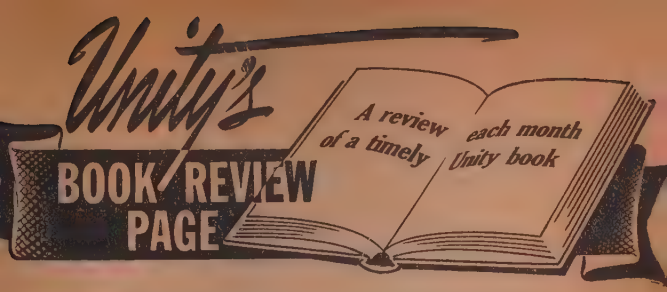
London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.



Truth Ideas of an M. D.

BY DR. C. O. SOUTHARD

For several years Doctor Southard, a former medical-school professor and practicing physician, contributed outstanding articles to *Unity* magazine. These articles met with such instant and universal approval that Unity incorporated them into the book *Truth Ideas of an M. D.*

Doctor Southard, with his knowledge of medicine, psychology, and metaphysics wrote about various ills and their causes, outlining the spiritual solution and permanent healing of them. For example, there is a chapter entitled "A Little Talk about Nerves," which traces the function of the nervous system, the origin of nervous conditions, and how a person may overcome them. "I believe," wrote Doctor Southard, "that the best treatment of all is a generous dose of Truth, to be repeated until the habit of correct thinking is well established."

Other topics discussed in *Truth Ideas of an M. D.* are "Bridling the Emotions," "Demonstrating Good," "Speaking of Colds," and "Why Grow Old?"

Truth Ideas of an M. D. is priced at $1.

Appearing in Other Unity Magazines This Month

"Miss Five-by-Five" Tries Treasure-Mapping

"I was barely eighteen and I was to enter junior college in September—two things that usually cause happiness in most girls' lives. But not in mine; for unfortunately I was what is termed a 'five-by-five,'" explained Margaret Meadows to Claire Cooper, who has written Margaret's true treasure-mapping story for *Progress*. The story is entitled "Here's How to Reduce" and gives a complete account of how Aunt Julia introduced the treasure-mapping idea to Margaret by giving her some back issues of *Progress*. Aunt Julia and the treasure-map idea reconstructed Margaret's figure and her life.

Sure-Fire Sales Formula

In *Good Business* H. Lee Jones explains how he changed his viewpoint on life insurance, and life insurance salesmen. He had always felt that they were persons who unpleasantly insisted on usurping the valuable time of busy people, always telling the same doleful stories about what can happen to the uninsured. But the time came when he was out of work and needed the cash-in value of his insurance policies. Then he found a job with an insurance company, where he convinced experienced salesmen that life insurance selling could be put on a plane of genuinely helpful service. Since his results proved he was right, you will want to read his *Good Business* article entitled "Sure-Fire Sales Formula."

Red Cross Night at Maple School

The fifth grade was discouraged when Phil, one of their best athletes, sprained his ankle and couldn't be in the Red Cross benefit performance; they wanted to win the first prize of $50 and present it to the Red Cross as their gift. How Phil's accident led him to discover such a splendid act for his class that they did win the prize is told by Christine Darelius Johnson in *Wee Wisdom* in her story "Losers Can Win."

The Opportunities of Lent

"Some Lenten Thoughts" is the title of a *Daily Word* article by Clara May Rowland, who says that since each one of us has something he needs to improve upon, the Lenten season is a splendid time to improve our habits of living. Mrs. Rowland writes: "Lent gives us an opportunity to be honest with ourselves. It is a time of self-discipline, through which there is nothing to lose or be sad about but everything to be gained. . . . During Lent let us reconsecrate our eyes, our ears, and our tongues to Truth."

A Doctor Houston Story

In Zelia M. Walters' story entitled "The Door into Light," which appears in the March 3 issue of *Weekly Unity,* Doctor Houston helps Sandra, his middle-aged cousin, find a new life for herself. Sandra, a decided neurotic, was filled with every misgiving that is felt by many lonely women who find the homes of their children closed to them. But Doctor Houston shows Sandra that a life of service and devotion is possible for her.

UNITY BOOKS AND BOOKLETS

Beginning Again — Letters of Myrtle Fillmore
God a Present Help — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
(The books listed above are $1 each in standard edition; $2 in de luxe binding)

For Beginners	Both Riches and Honor	standard only	$1.00
	How I Used Truth	standard only	1.00
	Working with God	standard only	1.00
	God Is the Answer	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish*	1.00
	Master Class Lessons	de luxe only	[illegible].00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German* $.10; *Russian*	.10
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	de luxe $2; standard	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Inspiration	As You Tithe so You Prosper		.50
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Inner Vision		.50
	Mightier than Circumstance	de luxe $2; standard	1.00
	Prosperity	de luxe $2; standard	1.00
	Sunlit Way, The	de luxe $2; standard	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	de luxe $2; standard	1.00
	Talks on Truth	de luxe $2; standard	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Land Is Bright, The	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrection	.10	Protecting Presence, The	.10
First Things First	.10	Recipes for Living	.10
Gifts for the Christ	.10	Song of Life, The	.10
Great Helper, The — *French, English*	.10	Mental Equivalent, The	.10
		Turning Point, The	.10
		Twenty-Four Golden Hours	.10
God Is Blessing You Now	.10	Way of Faith, The	.10
He Passed This Way	.10	Where Blessings Begin	.10
Holy Bread	.10	White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00

NEWS *from* UNITY

For an illumined interpretation of the part that Judas played in the life of Jesus you will want to read the article in April Unity *entitled "Jesus and Judas," by Georgiana Tree West. "There are two theories of the puzzling situation of the betrayal," writes Mrs. West. She discusses these two theories and gives an explanation of the symbology of Judas and his actions, showing how his counterpart can be found in our own life as one of our faculties to be redeemed. "During this Easter season it is well to meditate on the spiritual life force within us that no amount of betrayal can overcome, the life force that it is a privilege to lift triumphantly to Christ service," writes Mrs. West.*

A wise choice of thought is as necessary as a wise choice of food; then comes the wise use of it.—*Frances W. Foulks; Effectual Prayer.*

Epidemic of Health

"It is true that health is catching. Health is based on an idea and ideas are contagious." So read the opening lines of the foreword to the booklet *Health Is Catching.*

"Health" as spoken of here applies not only to physical health but also to the right solution of any problem, including human relations and personal finances.

In the booklet *Health Is Catching* are several personal accounts of the right adjustment of conditions that seemed diseased, inharmonious, out of order. These accounts show clearly that an epidemic of health is possible through the realization of God as health and the constant exercise of faith in divine healing.

A copy of *Health Is Catching* is yours for the asking. No charge is made for this interesting booklet.

Planning for the Future?

Many of you who are veterans write that you have found a new outlook on life and new hope for humanity in Unity. You express the desire to learn more about Unity. Some of you say that you not

only want to learn more about it for yourselves but that you also want to carry its liberating message to others.

It is a pleasure therefore to announce to you that as veterans you may attend the Unity Training School with the financial assistance of the United States Government. The Veteran's Administration recently listed the Training School as acceptable under the terms of the Servicemen's Rehabilitation Act of 1944, better known as the "GI Bill of Rights."

For fifteen years the Training School has been teaching men and women the Unity principles, and aiding those who wish to be center leaders to prepare for that work. Located on Unity Farm, a few miles outside Kansas City, the school has a beautiful and peaceful atmosphere.

The Training School will continue to be open to those who are not veterans, just as it has been in the past. But we are happy to be able to offer you who are veterans this opportunity to attend the school with government aid.

The Unity Training School begins its sixteenth season with the opening of the first of its five terms on April 29. For complete information, write to Unity Training School, Lee's Summit, Mo.

Parents Appreciate Wee Wisdom

The parents of three small boys write: "In renewing our sons' subscription for *Wee Wisdom* we must tell you what a wonderful magazine

all of us think it is. The stories, poems, and songs appeal to each of our boys of four, six, and eight years of age. As parents we are so glad to have such a good magazine to place in our children's hands, and we appreciate the guidance you are giving our children."

New Greeting Booklet

The new greeting booklet *The Land Is Bright* is written by James Dillet Freeman. Mr. Freeman writes brilliantly about the victorious spirit that gives man ascendancy over his difficulties when he depends upon it instead of upon his own mortal strength. It is this spirit in man that leads him on to new heights of understanding, making his land (his environment) bright with achievement and true satisfaction.

"Truly the spirit in man is a magnificent Spirit," writes Mr. Freeman. "When we face the impossible we discover that we face it with capacities greater than we knew; for we do not face it alone; there is a Spirit in us."

In contemplating what God is Mr. Freeman writes, "God is the infinite livingness of life that is in all and through all and under all, ever seeking to express itself. He is the life that reveals that there is no death. . . . O child of God, He is the truth of your own being!"

El Sembrador *on Puerto Rican Radio*

A friend in Puerto Rico who directs a radio program each Sunday morning at 9 o'clock over station WKAQ writes that in talks broadcast during the past year he has used liberal extracts from our

Spanish magazine *El Sembrador.* The program is titled "Hour of Meditation."

He requests permission now to announce each time he uses *El Sembrador* material that persons desiring this magazine may obtain it by writing direct to Unity School of Christianity in Kansas City. We are certainly grateful for this friend's interest in helping to circulate *El Sembrador* more widely, and we shall be glad to take care of all requests for the magazine promptly. *El Sembrador,* which is now issued bimonthly, is distributed gratis.

Let us make a habit of turning to God in prayer, and in times of stress we shall do so without effort. —*Ernest C. Wilson; The Great Physician.*

Combines Study of Teach Us to Pray *with Bank Drill*

A Unity student in Canada writes as follows:

"It is with great pleasure that I inclose the savings of my Prosperity Bank. After I started the Bank drill I ordered *Teach Us to Pray*. Both the Bank drill and the lessons

in *Teach Us to Pray* have been of the greatest value to me in gaining a realization of oneness with the Father and absolute dependence on Him for my support, both spiritual and material. It has been literally a case of 'Before they call, I will answer.'

"For example, the check for my living expenses was increased, not so much as I had expected, but still an increase. I blessed it and thanked the Father, leaving the outworking in His hands. My next check was very substantially increased, so I felt my faith justified. Besides this, so many other things came to me from different sources that I have been very busy thanking the Father."

Good Business: *"Full of Common Sense"*

A friend in Australia commenting on *Good Business*, covers just about all that can be said. Her letter reads: "I greatly enjoy *Good Business*, so virile, so up-to-the-minute, so full of rocky common sense, so fair in its treatment of debatable points, so deep in its humor, so practically Christian. God bless its editor and his comrade writers. I study each issue with meticulous care and often receive just the help and inspiration that I most need."

"God Bless You Everyone"

The theme song written by Carl Frangkiser for the radio program "The Unity Viewpoint" is entitled "God Bless You Everyone." The title was inspired by the appreciative response from listeners who have written of the uplift and encouragement derived from the benediction of every "Unity Viewpoint" broadcast, the benediction including the comforting words "God bless you everyone."

We invite anyone interested in securing the words and music of the Unity radio theme song to write to Unity School for more information.

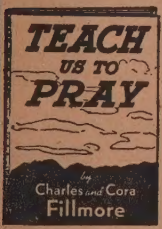
FOR YOUR SPIRITUAL ADVANCEMENT

A Creative Lenten Program for 1946

(LENT BEGINS MARCH 6)

By advancing spiritually you gain a greater realization of God's blessings and you actually create more good in your life.

Since spiritual advancement comes through prayer and consecration, Unity students use the Lenten season as a time to further such advancement by realizing more and more that God is ever present in their life as intelligence, health, courage, peace, harmony, and supply. As a creative Lenten program Unity recommends the consecrated study of



TEACH US TO PRAY

By Charles and Cora Fillmore

Based upon many years of practical teaching and healing, this book is a masterpiece on the subject of prayer as a means of uniting oneself with God's unlimited power, According to Mr. and Mrs. Fillmore, when we awaken even a very slight consciousness of the co-operating Spirit of God, we become co-creators with Him.

You Are Invited to Participate in The Unity Lenten Program

You need only provide yourself with a copy of TEACH US TO PRAY and of *The Unity Lenten Program,* which is a guide for the constructive daily reading of TEACH US TO PRAY. If you already have your copy of the book, the booklet will be sent to you free upon request.

In standard binding, TEACH US TO PRAY is priced at $1; in the de luxe binding, at $2.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

"In Quietness and in Confidence Shall Be Your Strength"

Do you need help in facing your problems with quietness and confidence? Then the Prosperity Bank drill will help you, for it includes a drill in right thinking; and when you begin your day by quietly turning to God in prayer you develop and increase your faith in Him.

Seek the good you need, the prosperity you desire, by building into your consciousness the truth that God is the source of all supply and there is no lack of any good thing. The daily use of the Bank drill will help in establishing you in this consciousness and in bringing your good into your life.

As soon as we receive your request for a Bank, your name is entered in Silent Unity for prayers for your prosperity and success. The Bank plan also gives you an easy way to share your blessings with others by ordering gift subscriptions for UNITY magazine.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

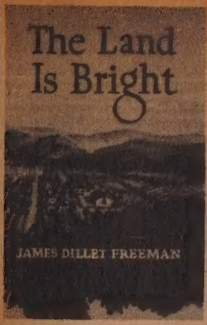
City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-3-4



New Easter *Greeting Booklet*

THE LAND IS BRIGHT
BY
JAMES DILLET FREEMAN

THIS new greeting booklet published just in time for Easter contains three inspiring articles on the theme of that victorious spirit in man which can resurrect him and lift him above any situation if he will call it forth and depend upon it. An ideal gift booklet to send to those whom you wish to remember with an Easter greeting.

LIST OF GREETING BOOKLETS

BREATH OF IMMORTALITY
DAILY RESURRECTIONS
GOD IS BLESSING YOU NOW
HE PASSED THIS WAY
THE LAND IS BRIGHT
LIFE IS CONSCIOUSNESS
THE MENTAL EQUIVALENT
PRAYER OF PRAYERS
RECIPES FOR LIVING
FIRST THINGS FIRST
WHITE AS COTTON
CHALLENGE OF THE DAWN

COLORFUL, ATTRACTIVE

(with decorated mailing envelopes requiring only one cent postage)

Unity greeting booklets are 10 cents each, or an assortment of 12 (your selection or ours) **for $1.**

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UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

Let Me Pause

Mable Hatton Marks

Let me now pause; go on a fast today
From any wrong unworthy way
Of thought or word or deed;
A fast from envy, hate, and greed,
Until I hunger, thirst, for righteousness,
The food and drink that Thou wilt bless.
Let me in meditation draw apart
Until I find Thee in my heart;
For Thou alone canst cleanse, restore, my soul
To health and strength and make me whole.